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ANN LEE.

A SKETCH OF HER HISTORY AND CHARACTER.

I.

[THE following sketch of Ann Lee is drawn entirely from Shaker books, which, of course, are liable to the charge of favorable bias, but the testimony of her works in the Society she founded, compels us to believe that she was a very remarkable woman, and we have no other material which is not liable to the greater objection of being written in malice.]

Ann Lee was born Feb. 29, 1736, in Manchester, England. She was the daughter of a blacksmith, an honest man, but too poor to send his family to school, and Ann did not learn to read nor write. She was brought up in habits of industry, working in factories, and at one time as a cook in the Manchester infirmary, and was always "distinguished for *faithfulness, neatness, prudence, and economy.*" The Shaker Communities are born in her image in respect to these practical virtues, and we may no doubt trace their neglect of education to her example. She was a thoughtful child, and early subject to religious impressions. It is said also that she conceived in her very youth a great abhorrence of the sexual relation, as impure and abominable. She was married, notwithstanding, and had four children; but as they all died in infancy, her domestic experience may have only increased her repugnance to what before she thought sufficiently odious. If her condemnation of marriage was a revolt, as some suppose, from the life of suffering that this series of disastrous births imposed upon her, it would be hardly more than natural.

At the age of twenty-three, subsequent to her marriage troubles, she became united to a sect in the neighborhood of Manchester called Shakers. This sect was an offshoot of the Quakers, holding similar views, but remarkable for greater physical manifestations, such as dancing, shouting, trembling, etc., from which they received the name of Shakers. They seem to have had a great deal of genuine illumination and spiritual power. Ann soon became a wonderful medium of the supernatural influence that was working among them, and was wrought upon in a surprising manner for the space of nine years, alternating between deep spiritual suffering and heavenly visions and revelations. One who was well acquainted with her at this time describes her experience thus:

"In watchings, fastings, tears and incessant cries to God, she labored day and night for deliverance from the very nature of sin; and that, under the most severe tribulation of mind, and the most violent temptations and buffetings of the enemy; the agony of her soul was often so extreme as to occasion a perspiration of blood. Sometimes, for whole nights together, her cries, screeches and groans were such as to fill every soul around with fear and trembling. By these painful sufferings and deep mortifications her flesh sometimes wasted away like that of a person in consumption, till she became so weak and emaciated that her friends were obliged to support and nourish her like a helpless infant; although she possessed by nature a sound and strong constitution, and an invincible fortitude of mind. Though Ann was wrought upon in this manner, more or less for the space of nine years, yet she often had intervals of releasement, in which her bodily strength and vigor were sometimes miraculously renewed, and her soul was at times filled with heavenly visions and divine revelations. By these means the way of God and the nature of his work gradually opened upon her mind with increasing light and understanding."

During these nine years, though her manifestations were the source of great enlightenment and strength to the society, she lived in all obedience to the leaders, without assuming any special claim to respect. In 1770 she was imprisoned with others of the society, on the charge of violating the sabbath by their noisy demonstrations in their meetings; and in the prison she had a new and extraordinary revelation. She had been in deep prayer to God that he would show her what was the real foundation of man's loss, and how he could be recovered and saved from sin, which she had ceased to hope for from any religion yet obtained, when, according to the words of her biographer, "her soul was filled with divine light, and the mysteries of the spiritual world were brought clearly to her understanding. She had a full view of the mystery of iniquity! of the root and foundation of human depravity, and of the very act of transgression in the garden of Eden. Here she saw whence and wherein all mankind were lost from God, and clearly realized the only possible way of recovery."

On coming out of prison she communicated to the society this revelation; and her testimony it is said was accompanied with such searching power that "all who heard her were filled with fear and trembling; they saw that the candle of the Lord was in her hand, and she was able to search every heart, and try every soul among them; and from that time she began to be acknowledged as the visible leader of the church of God upon earth." She henceforth "bore an open testimony against the lustful gratifications of the flesh, as the source and foundation of human corruption, and testified in the most plain and pointed manner that no soul could follow Christ in the regeneration while living in the works of natural generation." Some of the society received her testimony, while others rejected it. Of those who received it, it is said they had visions, revelations and gifts; while those who rejected it fell back into darkness and the common course of the world.

Mother Ann, as she was now called, remained the center of a little band in England about four years, when, by special revelation, she was directed to repair to America, where it was promised the millennial church should be established. Eight of her most faithful followers accompanied her, including her husband and brother. A story is told of the Shakers on the passage as follows: The captain had forbidden their peculiar demonstrations on board; but they, fearing God rather than man, went forth in the dance with songs and shoutings. The captain was enraged, and threatened to put them overboard, actually proceeding to carry out his threat, when a plank starting, the ship sprung a leak, and he was glad of their assistance at the pumps. They were in great peril, but Mother Ann maintained her confidence in God, and said, "Captain, be of good cheer; there shall not a hair of our heads perish; we shall all arrive safe at America." Shortly after, a wave struck the ship with great violence and closed the plank into its place, which wonderful circumstance was viewed by all on board as nothing less than a miraculous interposition of Providence.

Mother Ann arrived in New-York, August, 1774. She seems to have lived in that city the most of the time for four years, though part of her company went up the river to Albany, and she made them occasional visits. They were all dependent on their own labor, and she found a place in a respectable family where she washed and ironed for her support. Her husband was employed by the same family. In the course of her life in New-York, he apostatized from the faith and opposed Mother Ann's testimony, urging her to renounce it and live like the rest of the world. She said she was willing to do any thing for him but violate her duty to God. He said if she refused to live with him as a wife, he would take another woman, which he did, and thus ended the connection between Mother Ann and Abraham Stanley.

In September, 1776, Mother Ann and her company collected together and made a settlement in the woods of Watervliet, where they quietly occupied themselves, mid the tumults of the Revolutionary war, in improving their circumstances, while they waited for the opening of their testimony at the appointed time. They went on with their rugged labor, and held their solemn meetings there in the wilderness three years and a-half, when the time came, as immediately foretold by Mother Ann, for their showing to the world. In the year 1779–80 a great religious excitement occurred in New Lebanon and the towns adjacent, which was characterized by singular physical manifestations. Some of the subjects of these manifestations visited Watervliet, and there they thought they found the key to their experiences. The report of these visitors brought others, and the fame of Mother Ann was soon extended far and wide, and converts increased rapidly, coming out of all denominations and from all parts of the country. Her personal power in testimony appears to have been wonderful, and there is no doubt she was charged with a superhuman life, which kindled a fire wherever it passed.

The spirit of persecution naturally arose, and under a charge of treasonable correspondence with the enemy of the nation, Ann Lee and some of her leading adherents were put in prison; but they were released after five months, there being no evidence to justify their imprisonment. The attempt to suppress them in this way, was more than a failure, of course. It was the occasion of extensive increase.

The following year Mother Ann with six of her associates made a journey into Massachusetts, as far as Harvard, visiting on their way many who had embraced their testimony, holding meetings, and being visited by great multitudes in the towns they passed through. It was at once a triumphal tour and a march to the cross. They suffered constant personal abuse, and in some places narrowly escaped with their lives; but our authority says, "they were blessed in their labors with many powerful gifts of God, and succeeded in planting the word of God in the hearts of many." They were gone two years, and seem to have left the germs of several Shaker Communities that have since flourished in Massachusetts.

Mother Ann died soon after returning to Watervliet, when she could not have been more than forty-eight years old. Her work was short and swift. She was certainly a prophetic character, who had a mission like an arrow from the bow of the mighty, which she fulfilled and suddenly disappeared.

CHRISTIAN ALTRUISM.

MR. EDITOR:—A correspondent in a late No. of the SOCIALIST refers to Christ's injunction, "As ye would that men should do to you, do ye also to them likewise," as the Christian law of love. That injunction is more generally known as the "Golden Rule," and perhaps, in a limited sense, may be referred to as the Christian law of love. But I am inclined to think that the comprehensive character of Christ's law of love is quite too generally but imperfectly appreciated, and that a free discussion of it will be of service to the cause of Socialism. Christ was preëminently a Socialist, and as his

law of love was the foundation of his Socialism, the discussion of it is clearly within the province of the SOCIALIST. So here is a contribution.

The law of love propounded by Christ covers two relations, viz., the relation of man to God and the relation of man to his fellow-man. In his answer to the lawyer who asked him which was the first commandment of all, Christ stated the following law: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment. The second is like unto it. Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

It is evident from the whole tenor of Christ's teaching that he regarded God, or the Father, as he more generally called him, as the primary source of all good and beneficent life, and as such as worthy the highest love; the love of man for his fellow-man being properly but an outgrowth or extension of his love of God. This was doubtless the meaning of his remark, "The second commandment is like unto the first." This idea of God as the author of all good runs through all Christ's discourses, but in none is it more forcibly expressed than in his reply to the rich young man who asked him "What he should do to inherit eternal life?" The young man addressed him in a complimentary way as, "Good Master." But Christ prefaced his reply with the earnest reproof, "Why callest thou me good? There is none good but one; that is God."

The injunction, "As ye would that men should do to you," etc., may be considered as in some sense a statement in a different form of the principle contained in the second commandment, "Thou shalt love thy neighbor as thyself." It is to be noted, however, that though in some respects a model of terse and clear statement it is couched in somewhat general terms, and is susceptible of interpretations as various almost as the differing characters and opinions of men. But these interpretations can all be comprised within certain well-defined limits. For instance, to a man whose sphere of thought and action is dominated by a regard solely for his own interests, it can mean no less than that the same measure of justice and generosity he requires for himself, he shall accord to others; while to the man with a large heart and generous impulses who truly loves his neighbor as himself, it will come, not as a legal restraint, but as an earnest incentive to do for others all the good that love can suggest and his ability accomplish. This interpretation makes it correspond more nearly to Christ's second commandment.

But to be properly understood and appreciated, the injunction should be studied in the connection in which it is found. The passage in which it occurs is in Luke 6: 27–36, and reads as follows:

"But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. *And as ye would that men should do to you do ye also to them likewise.*

"For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great and ye shall be the children of the Highest: for he is kind unto the unthankful and the evil. Be ye therefore merciful as your Father also is merciful."

This is a remarkable passage, and one well worthy of study. There are one or two points in it, however, that may be specially noted. First: The injunction, "As ye would," etc., instead of being a simple precept by itself, as perhaps is generally supposed, is only the last and supplemental one of a series, in which Christ enforces upon his hearers the importance of exercising love and kindness toward their enemies as well as their friends, the unthankful and evil as well as the good; in short, virtually extending the law, "Thou shalt love thy neighbor as thyself," so as to make it apply to all mankind. In the parable of the good Samaritan, Christ very happily illustrated how this law applied to the sick and unfortunate among strangers, but here it is extended to the unthankful and evil also, and is thus made to virtually cover all classes of men.

Second: It is evidently not an expression of mere sentiment, a special overflow of generosity and good feeling, but is the utterance of earnest conviction, a conviction that the course it counsels—of being kind and loving to the unthankful and evil, to enemies as well as friends—is essential, nay, vital to the development and growth of a true, unselfish life. "If ye love them that love you," says Christ, "what thank have ye?" For sinners also love those that love them."

There is an eloquent earnestness in Christ's words, and his object evidently was not so much to beget in his hearers feelings of kindness and love toward the unthankful, as it was to instruct those who heard him in the way of attaining to a higher life, a life fitted for union and fellowship with God and heavenly society.

Thirdly, it is noteworthy also that although this passage deals entirely with human relations, it has the same recognition of God as the Father of all that is good and true in life and action, that I have previously referred to. "Love your enemies," says Christ, "do good and lend, hoping for nothing again, and your reward shall be great, *and ye shall be the children of the Highest.*" That is to say: By thus enlarging your heart to regard the interests of others, irrespective of character, as equally valuable to God as your own, and bestowing on them the same loving attention and care, you will come into vital sympathy with God's great, loving heart, be assimilated to his life and spirit, and become his "children." For, continues Christ, "HE is kind to the unthankful and the evil, be ye therefore merciful, as your Father also is merciful."

It is this feature of Christ's law of love that makes Communism possible. Yet it is the one that generally gets the least thought and attention: owing doubtless to the fact, that it is so contrary to the ordinary prompting of human passion as to be tacitly assumed impracticable. But with Christ it was the all-important feature, notwithstanding this apparent impracticability, of which his intercourse with all classes of men had evidently made him well aware. It was to the growth and extension of this kind of love, the love that had in it the self-sustaining power to overcome unthankfulness and evil and to "endure all things" for the good of others, that his life was devoted. And it was to the prevalence of this that he looked for the "reörganization of society," and the realization of the Kingdom of Heaven on earth.

Peter once said to Christ, "How oft shall my brother sin against me and I forgive him; until seven times?" He evidently had already learned from Christ something of the value and importance of cherishing the spirit of kindness and forgiveness toward others, but he must have been quite unprepared for the answer that followed: "Yea! until seventy times seven." But this answer well illustrates the wonderful appreciation Christ had of the strength and endurance of God's love, and of his readiness to shower kindness and mercy upon the unthankful and evil as long as there was hope of turning them from their evil way. To be born into and become perfect mediums of the same spirit of everlasting love and kindness, was the attainment he placed before his disciples as the hope of their calling as the children of God.

So far I have considered the subject from the point of view entirely of separate interests among men. But the truth is, where Christ's law of love is allowed unchecked action, it breaks down the wall of separate interests. A man that truly loves his neighbor as himself will naturally regard his neighbor's interests with the same care and concern that he does his own. When this becomes mutual among men, the sharp competism of "this is mine and that is yours," and "there must be no trespassing," will certainly vanish away. That this was Christ's view of it is evident enough from the whole tenor of his life, but there is a passage in his last prayer as it is called, in John 17: 20–23, that undoubtedly expresses the fullness of his heart on this point: "Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them as thou has loved me." This may be called his law of the groups and series, and it certainly looks to a harmonial grouping of the highest order.

But this is not all. In one of his discourses before his crucifixion, he several times promised his disciples that after his departure he would send them the "Spirit of Truth," the "Comforter," who should not only instruct, guide and comfort them, but should "abide with them forever." And his last word to them before his ascension was, "Tarry ye in Jerusalem till ye be endued with power from on high." On the day of Pentecost when the disciples "were all with one accord in one place," the promised "power" came, the effect of which on those who believed is thus described:

"And all that believed were together and had all things common, and sold their possessions and goods and parted them to all men as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favor with all the people."

Again on the occasion of another outpouring of the same spirit the result is given as follows: "And the multitude of them that believed were of one heart and of one soul, neither said any of them that aught of the things which he possessed was his own, but they had all things common." G. A. C.

ENTHUSIASMS.

I HAVE been through a variety of enthusiasms in my life, both as an observer and as one affected, and have adopted a theory about them, not original by any means, but which I will present in a manner perhaps that no one else will want to be responsible for, and which may be treated as an individual speculation.

The philosophy of enthusiasms is undoubtedly the philosophy of electricity. By the skillful disposition of certain materials, that is, by the formation of a galvanic battery, you concentrate, accumulate and bring to bear the all-pervading but invisible force of electricity. So by the skillful disposition of human sympathies, human attention, human desires, human hearts, you concentrate and bring to bear the spiritual influences which are concerned in producing enthusiasms. Enthusiasms come by influx or baptism—by atmospheric effusion, which is as independent of the persons concerned as the air they breathe.

Christ said, "Where two or three are gathered together in my name, there am I in the midst of them," as though he were present by a kind of law. Gathering together in his name forms a battery which draws the influx of his spirit. So we may gather together in other names and draw an influx corresponding to the name. The *séances* of Spiritualists are an example. A circle gather together in the name of the rapping sphere (whatever or wherever that is); their attention is united, their expectations open the door and spirits come in and take control of the proceedings. The room is fairly mobbed sometimes. The revival prayer-meeting is another example. A band of earnest souls gather together in the name of the revival spirit; the voice of prayer twists their sympathies and desires into one, and the power comes like the wind, filling all the place where they sit. You can not doubt that the revival spirit is a latent, omnipresent force, governed by laws like electricity and concentrated by suitable processes.

It may be said that intelligent spirits are voluntary in their motions, but they doubtless yield to invitations that please them as a man yields to the persuasions of his appetites, and that amounts to being governed by a law.

It is commonly believed that the divine element is every-where, pervading the universe; and some philosophers hold that there is a gradation of elements pervading all space, of which electricity is one of the coarsest and the Divine Spirit is the finest in the series.

Unity, sympathetic conjunction of one or more hearts, seems to be the all-persuading invitation to spiritual influences, and like other fluids, when they once find a channel, if it is only an inch-pipe, they flood the region.

I have known industrial enthusiasms, in which the company has been carried through long, back-breaking jobs as on the wings of sport, coming out at the end fresher than when they began. I have known revolts at some form of evil, some enslaving habit, or invading disease, take on the character of an enthusiasm and carry every thing before them, delivering a whole Society from the trouble. I have seen enthusiasms among students—classes that have got the advantage of influx—giving them unwonted stimulus and delight in their pursuits.

Diabolical influences may be invited by *séances*, and diabolical enthusiasms generated. *Séances* in the bar-room I have no doubt often invite spirits worse than any imbibed from the glasses. *Scandal* enthusiasms are very common. One is started perhaps at a tea-table *séance*, and breaking forth spreads like a cloud with increasing blackness all over the place. When it has passed off you wonder how your own vision could have

been so perverted, and feel as if you had abetted a murder almost in hearing what has been said. Evil-thinking and evil-speaking can become an enthusiasm fed and inflamed by an atmospheric influence.

I have been in the midst of fanatical excitements where I could feel something in the air just as sensibly, if not as palpably, as I have smelled smoke when the distant woods were on fire—something unnatural and which made folks doubt the common grounds of judgment. Persecutions are generally enthusiasms—winds and whirlwinds. The witchcraft delusion was superhuman—a fogue of Satan; and the French Revolution was an infernal influx started by what *séance* I do not know. After the draft is formed and these winds begin to blow, the actors are carried out of themselves, they are inspired.

It is thought by some that there must be a great deal of monotony and staleness in Community life, as it is more or less secluded from the general circulation. But a Community is a great battery for enthusiasms, and the spiritual influxes it invites more than make up for other sources of excitement. R.

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE BY SIR THOMAS MORE.

OF THE RELIGIONS OF THE UTOPIANS.

"The people appear all in the temples in white garments; but the priest's vestments are parti-colored; both the work and colors are wonderful: they are made of no rich materials, for they are neither embroidered, nor set with precious stones, but are composed of the plumes of several birds, laid together with so much art, and so neatly, that the true value of them is far beyond the costliest materials. They say that, in the ordering and placing those plumes, some dark mysteries are represented, which pass down among their priests in a secret tradition concerning them; and that they are as hieroglyphics, putting them in mind of the blessings that they have received from God, and of their duties both to Him and to their neighbors. As soon as the priest appears in those ornaments they all fall prostrate on the ground, with so much reverence and so deep a silence, that such as look on can not but be struck with it, as if it were the effect of the appearance of a deity. After they have been for some time in this posture, they all stand up, upon a sign given by the priest, and sing some hymns to the honor of God, some musical instruments playing all the while. These are quite of another form than those that are used among us; but as many of them are much sweeter than ours, so others are not to be compared to those that we have. Yet in one thing they exceed us much, which is, that all their music, both vocal and instrumental, does so imitate and express the passions, and is so fitted to the present occasion, whether the subject-matter of the hymn is cheerful, or made to appease or trouble, doleful or angry; that the music makes an impression of that which is represented, by which it enters deep into the hearers, and does very much affect and kindle them. When this is done, both priests and people offer up very solemn prayers to God in a set form of words; and these are so composed that whatsoever is pronounced by the whole assembly may be likewise applied by every man in particular to his own condition. In these they acknowledge God to be the author and governor of the world, and the fountain of all the good that they receive; for which they offer up their thanksgivings to Him, and, in particular, they bless Him for his goodness in ordering it so that they are born under a government that is the happiest in the world, and are of a religion that they hope is the truest of all others; but, if they are mistaken, and if there is either a better government, or a religion more acceptable to God, they implore his goodness to let them know it, vowing that they resolve to follow him whithersoever he leads them; but if their government is the best, and their religion the truest, then they pray that he may fortify them in it, and bring all the world both to the same rules of life, and to the same opinions concerning himself; unless, according to the unsearchableness of his mind, he is pleased with a variety of religions. Then they pray that God may give them an easy passage at last to himself; not presuming to set limits to him, how early or late it should be; but, if it may be wished for without derogating from his supreme authority, they desire rather to be quickly delivered, and to go to God, though by the most terrible sort of death, than to be detained long from seeing him, in the most prosperous course of life possible. When this prayer is ended, they all fall down again upon the ground, and after a little while they rise up, and go home to dinner, and spend the rest of the day in diversion, or military exercises.

"Thus have I described to you as particularly as I could the constitution of that commonwealth, which I do not only think to be the best in the world, but to be, indeed, the only commonwealth that truly deserves that name. In all other places it is visible that whereas people talk of a commonwealth, every man only seeks his own wealth; but there, where no man has any property, all men do zealously pursue the good of the public; and, indeed, it is no wonder to see men act so differently, for in other commonwealths every man knows that, unless he provides for himself, how flourishing soever the commonwealth may be, he must die of hunger; so that he sees the necessity of preferring his own concerns to the public. But in Utopia, where every man has a right to every thing, they do all know that if care is taken to keep the public stores full no private man can want any thing; for among them there is no unequal distribution, so that no man is poor, nor in any necessity; and though no man has any thing, yet they are all rich; for what can make a man so rich as to lead a serene and cheerful life, free from anxieties; neither apprehending want himself, nor vexed with the endless complaints of his wife? He is not afraid of the misery of his children, nor is he contriving how to raise a portion for his daughters, but is secure in this, that both he and his wife, his children and grandchildren, to as many generations as he can fancy, will all live both plentifully and happily, since among them there is no less care taken of those who were once engaged in labor, but grow afterward unable to follow it, than there is elsewhere for these that continue still at it. I would gladly hear any man compare the justice that is among them with that which is among all other nations; among whom, may I perish, if I see any thing that looks like either justice or equity. For what justice is there in this, that a nobleman, a goldsmith, or a banker, or any other man that either does nothing at all, or at best is employed in things that are of no use to the public, should live in great luxury and splendor upon that which is so ill-acquired, and a mean man, a carter, a smith, or a ploughman, that works harder even than the beasts themselves, and is employed in labors that are so necessary that no commonwealth could hold out a year to an end without them, can yet be able to earn so poor a livelihood out of it, and must lead so miserable a life in it, that the beasts' condition is much better than theirs? For, as the beasts do not work so constantly, so they feed almost as well, and more pleasantly, and have no anxiety about that which is to come; whereas these men are depressed by a barren and fruitless employment, and are tormented with the apprehensions of want in their old age; since that which they get by their daily labor does but maintain them at present, and is consumed as fast as it comes in: so that there is no overplus left them which they can lay up for old age.

"Is not that government both unjust and ungrateful that is so prodigal of its favors to those that are called gentlemen, or goldsmiths, or such others that are idle, or live either by flattery, or by contriving the arts of vain pleasure; and, on the other hand, takes no care of those of a meaner sort, such as ploughmen, colliers, and smiths, without whom it could not subsist; but, after the public has been served by them, and that they come to be oppressed with age, sickness, and want, all their labors and the good that they have done are forgotten, and all the recompense given them is, that they are left to die in great misery; and the richer sort are often endeavoring to bring the hire of laborers lower, not only by their fraudulent practices, but by the laws which they procure to be made to that effect; so that, though it is a thing most unjust in itself to give such small rewards to those who deserve so well of the public, yet they have given these hardships the name and color of justice, by procuring laws to be made for regulating it.

"Therefore I must say that, as I hope for mercy, I can have no other notion of all the other governments that I see or know, than that they are a conspiracy of the richer sort, who, on pretense of managing the public, do only pursue their private ends, and devise all the ways and arts that they can find out; first, that they may, without danger, preserve all that they have so ill acquired, and then, that they may engage the poorer sort to toil and labor for them at as low rates as is possible, and oppress them as much as they please; and if they can but prevail to get these contrivances established by the show of public authority, which is considered as the representative of the whole people, then they are accounted laws; and yet these wicked men, after they have by a most insatiable covetousness divided that among themselves with which all the rest might have been well supplied, are far from that happiness that is enjoyed among the Utopians; for the use, as well as the desire of money being extinguished, there is much anxiety and great occasions of mischief cut off with it. And who does not see that frauds, thefts, robberies, quarrels, tumults, contentions, seditions, murders, treacheries, and witchcrafts, that are indeed rather punished than restrained by the severities of the law, would all fall off if money were not any more valued by the world? Men's fears, solicitudes, cares, labors, and watchings would all perish in the same moment that the value of money did sink. Even poverty itself, for the relief of which money seems most necessary, would fall, if there were no money in the world. And, in order to the apprehending this aright, take one instance.

"Consider any year that has been so unfruitful that many thousands have died of hunger; and yet, if at the end of that year a survey were made of the granaries of all the rich men that have hoarded up the corn, it would be found that there was enough among them to have prevented all that consumption of men that perished in that misery; and that, if it had been distributed among them, none would have felt the terrible effects of that scarcity; so easy a thing would it be to supply all the necessities of life, if that blessed thing called money, that is pretended to be invented for procuring it, were not really the only thing that obstructed it.

"I do not doubt but that rich men are sensible of this, and that they know well how much a greater happiness it were to want nothing that were necessary than to abound in many superfluities; and to be rescued out of so much misery, than to abound with so much wealth. And I can not think but the sense of every man's interest, and the authority of Christ's commands, who, as he was infinitely wise, and so knew what was best, so was no less good in discovering it to us, would have drawn all the world over to the laws of the Utopians, if pride, that plague of human nature, that is the source of so much misery, did not hinder it; which does not measure happiness so much by its own conveniences as by the miseries of others; and would not be satisfied with being thought a goddess, if none were left that were miserable, over whom she might insult; and thinks its own happiness shines the brighter by comparing it with the misfortunes of other persons; that so by displaying its own wealth, they may feel their poverty the more sensibly. This is that infernal serpent that creeps into the breasts of mortals, and possesses them too much to be easily drawn out; and therefore I am glad that the Utopians have fallen upon this form of government, in which I wish that all the world could be so wise as to imitate them; for they have indeed laid down such a scheme and foundation of policy that, as men live happily under it, so it is like to be of great continuance: for, they having rooted out of the minds of their people all the seeds, both of ambition and faction, there is no danger of any commotion at home; which alone has been the ruin of many states that seemed otherwise to be well secured; but as long as they live in peace at home, and are governed by such good laws, the envy of all their neighboring princes, who often have attempted their ruin, but in vain, will never be able to put their state into any commotion or disorder."

When Raphael had thus made an end of speaking, though many things occurred to me, both concerning the manners and laws of that people, that seemed very absurd, as well in their way of making war as in their notions of religion and divine matters; together with several other particulars, but chiefly that which seemed the foundation of all the rest, their living in common, without any use of money, by which all nobility, magnificence, splendor and majesty, which according to the common opinion are the true ornaments of a nation, would be quite taken away; yet, since I perceived that Raphael was weary, and I was not sure whether he could easily bear contradiction in these matters, remembering that he had taken notice of some who seemed to think that they were bound in honor for supporting the credit of their own wisdom to find out some matter of censure in all other men's inventions, besides their own; therefore I only commended their constitution, and the account he had given of it in general; and so taking him by the hand, I carried him to supper and told him I would find out some other time for examining that matter more particularly, and for discoursing more copiously concerning it; for which I wish I may find a good opportunity. In the meanwhile, though I can not perfectly agree to every thing that was related by Raphael, yet there are many things in the commonwealth of Utopia that I rather wish than hope to see followed in our governments; though it must be confessed that he is both a very learned man, and has had a great practice in the world.

END OF THE UTOPIA.

THE SOVEREIGNTY OF INDIVIDUALITY.

SOVEREIGNTY is the birthright inheritance of every man and every woman.

Were there but one individual on a planet no constitutional limitation to the exercise of that sovereignty would be needful.

Coming into society, government machinery must be in proportion to the barbarism of the age and the density of the population—more in cities than rural districts.

In rudimental society despotism is the rule. With mental expansion despotism is succeeded by limited monarchy.

When increasing intelligence enables the sovereign masses to comprehend their inalienable rights, Republics supplant their illustrious predecessors.

Novitiate Republics, by reason of gross material lying about loose, must have government machinery.

When humanity is sufficiently progressed to enable the sovereigns to comprehend the true dignity of sovereignty, government machinery may be stowed away with old-fashioned hand-cards and spinning-wheels.

Falstaff didn't like compulsion. I don't. He wouldn't give reasons by compulsion, if reasons were as thick as blackberries. I wouldn't. Taking my initiative low down in the scale of being, I have necessarily passed through many trying ordeals. To square my life by my divinest perception of right has been my central idea. And now, on the confines of worlds, going back on life's record without remorse or regret, self-respect

enjoins—enables—me to sacredly respect the rights of my fellow sovereigns.

Community, like family relation, is the most compact form of society. In its inception, with raw material, uniformity and conformity must be maintained, to some extent, by constraining and restraining rules and regulations.

When the sovereigns composing a Community realize that

> "Condescension gains the union
> That will join their souls in one,
> That if they travel in communion,
> Then their warfare 's not alone,"

there will be conformity and uniformity from the love of union—the spontaneous outflow of the cultivated sovereignty of individuality.

Community, to be a success, must be based on a religious idea—a higher life.

Religious organizations are necessarily conservative. Having grasped an advanced Truth, they incline to regard it as the *ne plus ultra*. And when increasing intelligence toots the whistle, "Up brakes!" devoted souls fear the train is off the track, or that a screw is loose somewhere.

No station in human perfectibility will be a finality. *Excelsior* will be our motto, "worlds without end, Amen." OLIVER PRENTISS.

Mt. Lebanon, N. Y., April 23, 1877.

AMERICAN SOCIALIST.

THURSDAY, MAY 3, 1877.

S. R. WELLS & Co. send us an advertisement of Fourier's work on the "Passions of the Human Soul" which will be found on our last page. If we understand Phrenology, friend Wells holds a theory of the Human Passions very different from that of Fourier. So do we. But probably he thinks all sides ought to be heard. So do we. Certainly he wants money. So do we.

MORE'S UTOPIA.

WITH the present number of the AMERICAN SOCIALIST closes our reprint of More's Utopia. So great is the freedom now to openly discuss and practice Social reforms, that we can scarcely help wondering why a book that makes so guarded a presentation of some of the rudiments of Socialistic science should have had so great an influence in the world of thought. Yet for more than two centuries this classic of Socialism has maintained its position by the side of Plato's Republic, and wherever men's hearts have been warmed by the generous inspiration of Communism, there has Sir Thomas More been cherished as a kindred spirit. In the ordering and management of his own household he displayed practically the wisdom and goodness that are essential in making a happy home, and by the possession of this home he was enabled to form in his mind an ideal "enlarged home" which he called "*The Happy Republic*," and which has been a prophecy for two hundred years of the better Social day which is now dawning upon the world.

Although the Utopia has so long held its place in the esteem of students and thinkers as a wonderful picture of an improved state of society, yet the world's progress has been such since the book was written that many things in it now seem to us coarse and repulsive. If Sir Thomas could have availed himself of the experience of existing Communities he would have drawn a much more refined and attractive picture of the ideal ways of life. But considering the times in which he lived he shows in this work an exalted ideal.

It is at present quite difficult to get a copy of More's Utopia translated into modern English, the older editions as well as the edition of St. John being out of print; it will therefore be convenient for our readers to have, in the files of our paper, access to a work that is so frequently mentioned by writers on Socialistic topics.

NATIONAL SELFISHNESS.

In the last number of *Harper's Weekly* there is a hit at the situation in the East by the artist Bellew. In the foreground the Russian and the Turk stand threatening each other, their noses almost touching. In the background John Bull stands on the left with a look of great concern on his countenance, while Brother Jonathan appears on the right beside a barrel marked "flour." The meaning of the picture is aided by the following letter-press:

MOSLEM. "Ah! you hit me, that's all!"

MUSCOVITE. "Oh! you just wait; you'll see!"

BROTHER JONATHAN. "Oh, thunder! ef yer goin' to fight, why don't yer fight, and have done with it, and not shilly-shally round, keepin' folks waitin' with a large stock of goods on hand?"

This would be an amusing joke if it were a joke at all; but unhappily it is a pretty correct representation of the attitude of a large class of American tradesmen, if we may trust the newspapers as reporting the people correctly. There is a good deal of open exultation at the prospect of a great and ruinous war in Europe because it will make the foreign nations engaged in it dependent on us for bread stuffs. We have the grain to spare, so our trade will be lively, gold will flow in upon us, and every one will prosper. There are good times ahead. Hurrah for the war in Europe! That is getting to be the tone of the public sentiment. Admiral Porter's prediction that a million of men will be killed before peace is restored is regarded as a bit of encouraging news by those who look at the matter from the trade standpoint. It only shows that the war is likely to be long and devastating and that the demand on us for supplies will be the surer.

Now if any one man were accused of secretly desiring the destruction of a great number of men, or even of a single person, in order that he might gain riches, it would be looked upon as a very horrible thing. We should think it a shocking insinuation that a good many American tradesmen feel complacent and cheerful at the prospect of this war, did not the papers so openly express the sentiment. As it is, we make bold to inquire whether that is a very high or creditable moral attitude for any one to be seen in? Probably the tradesmen will say, We can not help or hinder the war; it is beyond our control, and if those people are bound to fight we may as well make what we can out of it in the way of trade. But they are nevertheless in a very wrong moral attitude when they hope for war among our neighbors and feel disappointment at the prospect of peace. This is an example of the hardening, conscience-killing influence of selfish, competive trade. It is an influence almost strong enough to make men aid and abet the wholesale murders which we call war.

SPEAKING of competive trade, has it ever been pointed out that its bad features operate on nations to make them hard-hearted and remorseless, just as they do on individuals? That is the fact. Men undertake such business ventures as seem to promise the greatest chance of gain. All of them hope to succeed, and each individual or copartnership strives for its own success against that of every other. When one discovers a profitable branch of trade the others try by every art to draw it from him to themselves. They may see that if they succeed in this, he whom they seek to supplant will be reduced to beggary, himself, his wife and his little ones; but they strive none the less eagerly for his trade. It is a merciless strife.

It sometimes happens in the course of events that we can see the effects of this trade strife on nations. Then the selfishness and cruelty of the system appear sometimes quite shocking. Take the case of England's opium trade in China. It is perhaps the most heartless instance on record, and many thoughtful Englishmen now deeply regret it. Many years ago the Chinese government found that the use of opium was demoralizing and ruining the people. The manufacture of it was therefore prohibited by law, and the Chinese also sought to prevent its importation as an article of commerce. But the drug was so important a product of British India that without the profits arising from its sale that province would not be able to pay its expenses; so the British government forced the Chinese to admit it and legalize its sale. They even claimed the right to regulate the Chinese tax on it, and forced the unhappy Mongols to submit in what is known as the Opium War. That was a case where a strong nation forced poison down the throats of a weaker one for the sake of gain. And England is still forcing opium into China.

The natural advantages of no two countries are alike. Some have nearly every resource within their borders; mines of iron, copper, lead, coal and the precious metals; extensive forests of excellent timber; broad tracts of rich pasture; in fact inexhaustible sources of supply. Other countries are very poor in these resources. They can not, therefore, compete on equal terms in the world's markets, and as the means of transportation are improved the well-favored countries have an increased advantage. Take a few examples. The United States have all the natural advantages we have mentioned, in a greater degree than do many of the countries of Europe. The competition between them has not heretofore been strong, because their resources were well-developed and ours were not; but the struggle has begun. The trade of the Swiss in watches has fallen off so rapidly within a few years as to cause them great anxiety. During the Centennial Exhibition their Commissioner discovered that this was because American makers had invented improved machinery by which they can make watches cheaper and better than can the Swiss, and that what they have lost we have gained. One of our correspondents last week reported a meeting of the New England shoe manufacturers, which was called for the purpose of depriving the Swiss of another industry. These shoe men have discovered that the enterprising Swiss makers buy their leather and machines in Boston, transport them to Europe, make the shoes, and sell them in South America and the West Indies at prices lower than those of the Yankee makers. This was thought to be a criticism on Yankee thrift and cunning, and an effort will be made to drive the Swiss from those Southern markets. In a similar way we are exporting beef to England, and, owing to the exhaustion of British iron and coal mines, are forcing part of their hardware manufactures into our country.

Now, so long as the world is in a state of selfish individualism, each one looking out for himself and for no one else, it may very fairly be argued that a lively competition is an advantage to the greatest number, inasmuch as it reduces the cost of the various products to the great mass of consumers. But if we compare the competive system with the Coöperative or Communistic we shall see that the latter secures all and more than all the advantages of the former, while it gives no chance for the terrible robberies and other disasters of selfish competism. As the world gets more thickly peopled the necessity of understanding this matter will become more and more urgent. There is abundant reason why men should now coöperate instead of striving against each other, and there is reason to hope that there will soon be great changes in our methods of trade. We ought to have a system such that a country having but few natural advantages would receive aid, not injury, from those more fortunate.

FRUITS OF PEACE.

EVERY good citizen or friend of progress and well-doing rejoices with an increasing hope for the future, as he sees one after another of the threatening political controversies of the day, peaceably settled. The Louisiana difficulty, like that in South Carolina is adjusted, and where a storm of human passions has been raging tranquillity now prevails. Thus far the policy of general conciliation is successful and popular; and as a consequence an "era of good feeling"—that is the word—is dawning upon the nation.

As Socialists, we look upon this enlargement of heart and dwindling of sectional hate and strife, as encouraging signs of a new departure in social polity; as a development of the sentiment of unity that is latent in all hearts, and as the legitimate fruits of true Christian civilization. And the promising feature of this movement is, that the strong men of the country together with the press are enlisted in it. When those who are separated by latitude, party lines and even distinctions of race, begin to consider how much they have in common, and how far they can agree, how much of cooperation can be embodied in political organizations, then we may expect that the way is opening for an advance in Social Science,

Some good men and true are yet troubled because the good time does not come in *their* way; and there are prophets who are distressed with visions of dissensions. But patience, all. There is a contagion of peace and good will at work. The consideration and forbearance that have been maintained between parties and classes under so trying circumstances during the last six months, would have been impossible if there were not at bottom, ground for mutual confidence and respect. There is a growing good sense that recognizes this. The country has had enough of the wisdom that leads to contention, and is hungry for the fruits that are grown in peace.

FAMILY SAVIORS.

[THE kind of men and women who are wanted for Community leaders is happily pointed out in the following passage from Butler's Analogy:]

"The soft answer which restores good humor in a casual conversation; the forbearance with which the statesman meets the ignorance and prejudices, the censures and the slanders of those to whom he only sues for leave to do them good; are but instances of an universal law of man's constitution, discoverable in all human relationships, and which enacts that men can, and do, endure the evil doings of their brethren, in such sort that, through that endurance on the part of

the innocent, the guilty are freed from the power of their ill deeds. There is hardly any one but has known some household in which, year after year, selfishness and worldliness, and want of family affection, have been apparent enough; and yet, instead of the moral shipwreck which might have been expected, and the final moral ruin of the various members, the original bond of union has held together: there has plainly been some counteracting, redeeming power at work. And when we look to see what is that redeeming power, ever at work for those who know and care nothing about it, we always find that there is some member of that family,—oftenest the wife or mother,—who is silently bearing all things, believing all things, hoping all things, for them, but for her or himself expecting little or nothing in this world, but the rest of the grave. Such a one is really bearing the sins of that household: it is no forensic phrase transferred by way of illustration from the practice of the law courts; but a fact, a vital formation, actually taking place, here, under our very eyes."

THE NEXT STEP.

We gave last week extracts from the "Congress Papers" which the English Coöperators have lately been considering, and which, as we pointed out, showed a tendency in that great movement to progress towards unitary homes through intermediate Coöperative villages. The following is an extract from another of the Congress Papers, entitled "What Trades Unionists might do for the Worker through Coöperation," by E. V. Neale, which is even more emphatic on this point. It will also be seen that the American Socialist is appreciated by thinkers on the other side of the Atlantic:

"But now let me suppose the case of a productive establishment, in one of those industries that require £100 of capital per head, to give employment to 1,000 workers, whose wages I will assume to average 30s. a week, or £78,000 a year; and let me suppose this establishment to realize on an average 10 per cent. of net profit, after charging 5 per cent. on the capital employed. No one, I think, will call any of these suppositions extravagant. But let me further imagine this establishment placed in some healthy, pleasant locality, selected with a view to its enjoyability as a place of residence, no less than its suitableness for the work carried on there—conditions which the wide extension of railway communication makes it easy to combine at present in a way that in no former age would have been possible; and that of the £10,000 of net profit one-quarter shall be systematically applied for purposes generally conducive to the welfare of the body of workers and their families, the maintenance of the fabrics required to give them common kitchens, laundries, bakeries, dining-rooms, nurseries, schools, reading-rooms, libraries; and to pay any extra cost beyond the ordinary charge that might be incurred in constructing dwellings on a plan that would make these common advantages available with the least inconvenience, surrounding them with pleasant gardens, or consuming smoke; and that the other three-fourths were equally distributed, either in money or paid-up shares as was most advantageous to the business, between capital, work, and custom, so as to link these conflicting interests together. Consider what a change such a system, carried on for a series of years, supplemented as it would naturally be by the outlay made by individuals on dwellings where they had a permanent interest, would effect in the character of the residences to which it was applied. Think what it would be for children to grow up among such surroundings, with such opportunities for teaching, theoretical and practical, as it would offer to them, instead of in the streets and alleys of our crowded cities. Is it not plain that no system which confines itself to dealing with wages could effect this sort of improvement; not even could it bring about increased earnings far greater than the £2,500 a-year applicable for general purposes would come to in the case supposed; simply because such an increase would only add a little to the income of the worker, while it left all the conditions of his life unchanged. And is it not worth the while of the great organization of trades unions to direct its action to spread these conceptions of the object to be worked for among their members, and to make it the subject of their gravest consideration, how can it be most readily and securely realized?

"I fell in, a few days since, in the American Socialist, vol. 2, p. 12, with an article on the division of earnings at the Socialist Community at Oneida, in the State of New York, so apposite for illustrating what I have said of the difference in the position of the worker which may be produced by the introduction of the principle of association in the application of his earnings, that I will quote it, at the risk of being charged with the advocacy of Communism.

"The Oneida Community, it must be premised, has found its business increase faster than its membership, and has been driven perforce to employ outside workmen to supplement its own lack of numbers. Now its last balance-sheet shows that the number of hired workmen employed by it in 1876 was about equal to the number of members constituting the Community, and that the amount of money paid to these outside workmen during the year was nearly the same as that resulting to the community as the profit from its productive business. 'It had provided tools, workshops, machinery, stock, and money, added the labor of its own members, taken all the risks, and then divided the gross earnings with its employés.' What could be fairer? 'But that does not satisfy me,' a critic is supposed to say. 'Here is the Oneida Community, with a fine dwelling, pleasant grounds, horses and carriages, and money in the bank to meet emergencies, while its workmen live scattered about in little cottages, with none of the luxuries, and not always the ordinary comforts of life. We want you to share these things with them.' 'But have we not already shared with them, oh, critic?' is the reply. 'We have given to them their half of the combined earnings, and have taken ours. By combining our share, building a common dwelling, decorating a common lawn, and buying horses and carriages for common use, we manage to secure to ourselves a larger proportion of the comforts of life than if we divided the money into little sections and each took his part and set up a separate establishment of his own. If our employés had taken a similar course at the beginning they would, no doubt, have been able to secure all the advantages we now have, and if all the property of the Oneida Community were equally divided among its members, their individual wealth would be no greater than that of many of their workmen. Our employés take their share of the money, and dispose of it as they choose, and we do the same. Have we not the same right to combine and reap the advantages accruing therefrom, as they have to separate and endure the resulting disadvantages?'

"It may, perhaps, be alleged that if the advantages that the Oneida Community enjoy are to be obtained only by the loss of individual freedom which the life in a community is commonly supposed to involve, they would be bought too dearly, and that individual liberty with all its resulting disadvantages would be preferable; but the alternative is not necessary. There is a third course open; to unite so far as is needed to secure the common advantages, and to remain separated so far as is required to secure individual liberty. It is a question almost entirely of bricks and mortar. To combine the two objects we require only to build dwellings where sets of rooms individually private shall possess ready access by convenient passages to the common buildings, which would superadd the advantages of a club to the advantages of a private house. I have a notion of such a composite dwelling floating before me in a tolerably distinct shape; but I will not detail it here. It will scarcely be disputed, I think, that the ingenuity of mankind is adequate to plan and construct such abodes if the desire for their construction existed. What the life in community professes to do beyond what may be thus attained belongs to the spiritual rather than to the material sphere, to a region inaccessible by any form of organization, which can only supply tools but not the will to use them. But the formation of this will is itself dependent, in no inconsiderable degree, upon the influences which act upon the individual from his surroundings. And such institutions as I have attempted to sketch, without demanding for their existence more goodwill among their inmates than is required to make club-life possible, still, by constantly bringing the common interest before them as that on which their individual interests hangs would insensibly shape their wills to aspirations of a higher order than those which influence the will while it remains imprisoned in the narrow limits of individual activity. The process does not invoke any of those 'yearnings for an equal division of unequal earnings,' which moved the playful satire of Ebenezer Eliot.

"But such considerations as these open a field too wide for the limits of such a paper as the time at our disposal admits. I turn to the practical question of how trade unions may, without interference with their special existing purposes, promote the growth of such coöperative institutions for productive purposes as that of which I have drawn the faint outline—how they can produce not only better things, but men with higher aims and more cultured faculties than are produced by society as it is; and, by so doing, may take the place at the head of the great movement, which will, I trust, render glorious, in the future history of mankind, the 20th century after Christ—the regeneration of our social life by its birth into a world, where what the French call *exploitation de l'homme par l'homme*—that 'getting on' of the individual which consists in getting on other men's backs—shall be transformed into the practical realization of the law of love, when the burden of each will become light because all will learn how to bear the common burden in common."

It may be thought singular that farming should ever be reduced to a joint-stock enterprise like a bank or manufacturing company. Yet the progress of events in England already hints at such an arrangement as the best for production and as a good investment for people with money seeking employment. Signs of the change are seen in the stud companies, who have advanced horse breeding from a desultory business among scattered farmers to a regular method, and in cheese factories, which are beginning in this country as well as England to prove the economy of combination among milk-raisers and the relative wastefulness of small operations. The great need of English agriculture is capital. The farm tenants do not have it in sufficient amount to carry on farms at the best advantage, and it is probable that a new era is coming in which capitalists will buy large tracts of land and invest as they would in a cotton factory or iron foundry. The present tenants and farm hands would naturally be the managers, overseers and laborers, just as we have the different grades of labor in a manufactory, and careful records of outlay and receipt, the character of soil cultivated and the relative profit of different methods would tend to prevent much unprofitable plowing which is now done, and give a larger return to the labor put forth than is now experienced on an average. Of course such a system is little likely to come to this country. Here each farmer wants his own land. His independence is something he would not yield as long as there is a Great West. But in England it is different. The land is dear; the population is dense, and the capital seeking investment is abundant. In the continued differentiation of industry in national growth it is not unlikely that agriculture will be more strictly systemized and come under more rigid commercial laws.

—*Boston Advertiser.*

CO-OPERATIVE STORE AT OBERLIN, OHIO.

The Oberlin Coöperative Co. and its Store originated in and was caused by a mistake. One of our merchants put up a package of fine salt, instead of a dollar's worth of sugar, as directed. This mistake cost the farmer who gave the order, a volunteer journey of some ten or eleven miles, over bad roads, and he became quite angry over the matter; and after a spat, he told the merchant he would make him sorry. Our store is the execution of this threat. The sugar was for a widow lady, living at the time near the farmer. James Probert was the name of the prime mover. He was an Englishman of means, and of positive character. In pursuance of his plan, Mr. Probert called to his aid Joseph Turley of Wellington, nine miles south of Oberlin. Mr. Turley had previously established a Coöperative Store in Wellington, and secured a dividend to its stockholders of some one hundred per cent. in two years. Mr. Turley's native place was Rochdale, England, or in that vicinity, and we believe he was personally acquainted with the original "Pioneers." With their plans and doings, at least, he is well posted. Our first meeting was held in the Town Hall, Mayor's room, Feb. 12, 1874. The Company was organized, stock subscribed, and Mr. Turley instructed to proceed and open the store at his earliest convenience; and accordingly the store opened and commenced business on Monday, Feb. 24, 1874, on a paid in capital of $420. Of this amount $80 were expended for fixtures, leaving a working capital of but $340. After a run of eighteen weeks and one removal to a more eligible stand within the term, with two clerks, but one at a time, both fresh from the farm and workshop and with no experience in this line of business, the last of June Mr. Turley made the following report to our stockholders, to wit:

"Condition of the Oberlin Coöperative Association, Feb. 24, 1874, to June 30, inclusive; eighteen weeks:

Amount of Goods in Store,		$1,502.60
Cash on hand,		82.58
Fixtures,		132.96
Total,		1,717.60
Capital Stock paid in,		1,260.00
Profits,		457.60
Receipts, $9,444.52		
	Expenses.	
Salaries,	$427.49	
Rent,	71.35	
	$498.84	

"Profits, 42 per cent.

"Total expense of running the Store does not exceed 5½ per cent."

In accordance with the above, 42 per cent. was paid to the stockholders, reckoning from the date of their subscription, or $4.20 on each share, dating from the *outset.*

II. Report July 1st to Sept. 30th, 1874.

Goods in store, as per invoice,	$1,049.30
Fixtures,	133.00
Balance in store,	18.19
Contra—Bills due,	41.06
Total amount of goods,	1,158.83
Cash Balance,	964.03

Amount of sales for quarter, $6,804.28.

Dividend to Stockholders, 22 per cent.

III. Quarterly Report from Sept. 30 to Dec. 31, 1874.

Goods in store, as per invoice,		$2,419.22
Cash in hand,		59.55
Fixtures, as per inventory,		241.09
Dividend of last quarter, unpaid,	$17.95	
250 Shares of Stock, @ $10,	2,500.00	
Profits to be divided,	201.91	
Receipts,	$7,196.54.	

Dividend, 9 per cent.

Mr. Turley had been absent during the previous quarter and the store had run down very low in consequence.

IV. Report from Dec. 31st to March 31st, 1875.

Amount of goods as per Inventory,		$3,317.50
Store Fixtures,		252.81
Cash in hand,		103.00
Bills unpaid,	$546.48	
272 Shares of Stock @ $10,	2,720.00	
Dividends uncalled for,	10.06	
Amount of sales for quarter,		$9,011.00
Profits,		396.77

Dividend, 18 per cent. Reserved, 3 per cent.

V. Quarterly Report from April 1st to June 30th, 1875.

Amount of goods on hand,		$2,731.65
Store Fixtures,		268.81
Cash ($80.00 of which is last quarter's surplus),		641.40
To Seeds, etc. Dr.,	$50.00	
287 Shares of Stock,	2,870.00	
Profit,	711,86	
Amount of sales for quarter,		$9,440.31

Dividend, 22 per cent; reserved, 2 per cent. 24 per cent.

VI. Report from June 30th to Sept. 30th, 1875.

Amount of goods on hand,		$2,268.89
Store Fixtures,		276.76
Cash in hand,		1,137.19
To Reserve Fund, Dr.,	$136.90	
307 Shares of Stock,	3,070.00	
Amount of sales,		$9,379.58
Profit,		407.94

Profit, 17 per cent. We divided 15 per cent.

VII. Report from Oct. 1st to Dec. 31st, 1875.

Goods invoiced at		$3,430.22
Fixtures,		286.85
Cash,		239.59
304 Shares of Stock,	$3,040.00	
Reserve Fund,	192.67	
Liabilities,	259.86	
Quarter's Sales,		$9,675.74
Profit,		473.13

Dividend to Stock, 15 per cent.

VIII. Report from Jan. 1st, 1876, to March 31st.

Goods on hand,		$2,716.12
Fixtures,		303.65
Cash on hand,		1,084.82
Amount of Sales,		10,275.76
10 Shares of Stock,		3,150.00
Mr. Streator's wages per annum,		900.00
" Probert, 1st clerk,		700.00
" Smith, 2d clerk,		600.00

Additional help, one or two days in a week.

M. H. Streator has served as business manager, the past year to Jan., 1877.

IX. Report from April 1st to June 30th, 1876.

Amount of goods on hand,		$2,852.48
Fixtures,		308.52
Cash in hand,		850.93
321 Shares of Stock,	$3,221.00	
Reserve Fund, suggested,	309.43	
Sales for quarter,		$11,606.93
Profits,		481.50

Dividend, 15 per cent.

X. Quarterly Report from July 1st to Sept. 30th, 1876.

Amount of goods on hand,		$2,140.99
Fixtures,		313.67
Cash in hand,		1,573.09
320 Shares Stock,	$3,200.00	
Reserve Fund,	348.65	
Profits to be divided,	480.00	
Amount of Sales,		$10,188.58.

Dividend 15 per cent.

XI. Report from Oct. 1st to Dec. 31st, 1876.

Amount of goods on hand,		$2,964.37
Cash in hand,		1,154.13
Fixtures,		136.00
317 Shares of Stock,	$3,170.00	
Reserve Fund,	180.50	
Profits,	634.00	
Quarterly Sales,		$10,596.36
Sales for the year 1876,		42,667.03

XII. Report from Jan. 1st to March 31st, 1876.

By amount of goods in stock,		$2,097.46
Fixed Stock,		153.00
Treasurer's Cash Balance,		1,398.88
To 325 Shares of Stock,	$3,250.00	
Reserve Fund,	155.00	
Net Profits,	243.84	
Sales for the Quarter. Jan., $3,604.52. Feb., $2,640.75. March, 2,510.05.		$8,755.32

Our store is in charge of M. C. Patterson as agent and business manager. For short periods in the absence of the Agent, Mr. Probert, the head clerk, has served as manager. Of late there has been a wonderful shrinking of prices on the part of our Competitive Grocery and Provision Stores, and this accounts, in part at least, for our twelfth dividend being so small. Our objective point is, or ought to be, cheap goods, and no usury, or profits. Cost should be the objective point. Usury, in connection, complicates the matter. We run the least risk, and make the most, when we obtain our goods at cost. We then obtain our dividends whenever we trade. ELEZUR M. LEONARD.

MR. RUSKIN has opened near Sheffield a museum for workingmen. It is the first school established under the Saint George's Company for the workingmen and laborers of England, to whom the *Fors Clavigera* is inscribed, and as soon as he had selected the site Mr. Ruskin called some of the Sheffield men together and explained to them the reasons of his choice. He was well pleased with the workmen, spoke to them in the most familiar and friendly strain, and remarked that he had come there to learn and not to teach. Having found they appreciated the boon he was about to confer upon them, he has sent to the museum many rare and interesting objects. On his paying a second visit to Sheffield several workingmen who had embraced the doctrines of Robert Owen were anxious to obtain an interview with him, especially as he was reputed to be of an exceedingly amiable and affable disposition, and to hear his opinion as to the feasibility of establishing a "coöperative village," consisting of houses, works, dining and lecture hall, library, etc., and surrounded with plenty of fresh air and pure water. Out of the funds of St. George's Company he has now purchased at Abbeydale, Sheffield, a beautiful estate of 13 acres, at a cost of altogether $11,000, and has expressed his willingness to accept his coöperative friends as tenants until the annual interest they may contribute shall have cleared off the capital. That the estate is to be known as Equality Country, that twelve families have united in the undertaking, and that all their earnings will be thrown into a common stock are matters of surprise to those who have taken a leading part in the movement. At most two families will live on the estate until it is known that the scheme is a success, the object of its promoters being simply to carry on the boot- and shoe-making trade on coöperative principles in antagonism to the modern system of producing, by means of machinery, cheap and nasty goods, and if in this they succeed, they may gradually increase the number of their dwellings and form the whole into a coöperative village. The garden produce will be simply to meet their own requirements, but, in whatever direction they may extend their present programme, Mr. Ruskin has not been asked to furnish them with the requisite means to carry out the movement.—*N. Y. Tribune.*

CORRESPONDENCE.

National Military Home, Ohio, April 21, 1877.

AMERICAN SOCIALIST: DEAR OLD FRIEND:—I am a constant reader of your very valuable journal, and I like it more than all the other journals that come into our reading-room, because it speaks more to the purpose and benefits of human circumstances; appeals more kindly to human nature, and thereby incites it to more good work and disposition than all the rest combined. We receive about thirty of the leading Dailies of the country here, and about nine of every ten of them dwell with ridicule on the circumstances of our country and the misfortunes of humanity, rather than promulgate the principles of good government, education and duty. While the Christians are at work, idleness, poverty, wretchedness and crime are increasing. The proud, the haughty and corrupt are yearning and grasping for office and power, because they have the wealth which they have wrung from the workers by intrigue and deceit and imposition. The great majority of humanity are struggling, suffering in misery; thousands of them are tramping from place to place in search of labor to earn bread and other necessaries of life, while a comparatively small number revel, luxuriate, and flourish in the midst of plenty of the best of every thing; and to make those unfortunate ones appear worse the spleen, the vile, slanderous spume of journalism, is set forth to defame their characters and make them appear odious to the public—as if it were not bad enough to be unfortunate! Four papers only of the lot that come here have charity enough to comment kindly on the condition and misery of those unfortunates: THE AMERICAN SOCIALIST, *Harper's Weekly*, *Irish World* and *Philadelphia Ledger*. Nearly all the other papers (especially the Democratic ones) pour out their indignant paragraphs and phrases with a most spiteful and condemning sarcasm against the working-man who is forced by circumstances to tramp for employment. Not only do the tramps feel the measure of those newspapers' wrath, but also the toilers who make kingdoms and republics great. Especially if the toilers strike for what is right, then do nearly all the printer's devils in the land become rampant with rage and deprecating sentiment against them.

The reformers also come in for a share of the abuse. These are the individuals who in all ages of the world have been, and are still, the martyrs of vile ridicule, persecutions and torture instituted by bigots and despots. Socrates, Alcibiades, Aristotle and a host of other ancient reformers, suffered at the bloody hands of tyrants and their bigoted minions. Every age, every country, yea, almost every compact, that presumed to govern presumed also to dictate a course of life for humanity, regardless of good principles, honor, equity, and without respect to intelligent intuition, belief and right to liberty.

Some years ago while reading the papers here, I noticed one that particularly dwelt with vehement and slanderous invective on the circumstances and methods of Communists congregated here and there in the world to live peaceably and happily among themselves. One of the best and happiest Communities in these United States was the special object of the above paper's ridicule and invective, evidently with a view to incite State authority to persecute the members; but the motive, like the nature that breathed the slander, is corrupted by its own slime and thus of no avail in its intent; and the glaring lies of that paper stamped its animus as depraved and dishonorable.

Thank God, I say, for all the reformers, ancient, mediæval and modern. Thank God for Luther, Fourier, Owen, Fanny Wright, Noyes and Elder Evans, whose heroism, principles and virtues are courted for the sublime harmonies, blissful circumstances and noble conditions they create.

Your paper is gaining favor by every issue. There was a time here, that whenever I entered our reading-room I was almost sure of getting hold of it to read, without any waiting, but now I have to wait often half an hour or an hour before I can get it from the reading of other men. I am often inclined to cast my lot into some Community; and could I only assure myself to be a useful member, I would not hesitate another day.—Wishing you and all other Communists peace, prosperity and happiness, I am ever yours fraternally,

W. A. WILLIAMS.

[Our correspondent feels deeply the want of liberality and charity in some of the newspapers. He thinks they ought not to be so fast to attack and condemn new movements in the way of reform, and in that he is perfectly right. But we think he lays himself open to some criticism for his own severity of language. Such phrases as "vile, slanderous spume of journalism," "spiteful and condemning sarcasms," "corrupted by its own slime," and others which we expunged, are too savage to convince anybody or do any good. The writer exhibits some of the same intolerant spirit which he criticises. Newspapers, as a whole, are not so unfair or bigoted as he describes them; and their temper will certainly not be improved by such heated pommelings. Let us set an example of forbearance and good nature. In that way we shall do the most to encourage the same spirit in others.—ED. AM. SO.]

Boston, Mass., April 23, 1877.

EDITOR AMERICAN SOCIALIST:—I have just returned from hearing Joseph Cook lecture, and I must tell you that I was happily disappointed. I was thrilled by him much more than by Moody. Tremont Temple was packed and the platform filled with the intellectually "heavy men of Boston" and elsewhere. Among the men I knew were Bishop Haven, Dr. Storrs, of Brooklyn, Wm. E. Dodge, Dr. Clark and others. Two things about Mr. Cook stirred me; his immense research, and his independence and boldness to say things which he knows are and will be unpopular with the Boston public. Mr. Cook is a recognized power here. Nothing like him has as yet appeared on the rostrum. If he is not a "new light" he is certainly a new embodiment or manifestation of an old light. It is not so much his orthodoxy or heterodoxy that impresses me as it is the simple fact that he is a *live man*. There is vitality, force about him that sweep all before it. He is a great man, or will be, and yet mighty in humility. One of his expressions was: "Man is dependent. But dependence implies independence somewhere. Where is it? In the God who made us." "We must and we have," says he, "a power within us, but it is not of us. Our business is to rely on and yield to that power. This is the work of life." But I have given but a poor specimen. He is scientific to the back bone. The Bible seems to be laid aside in this course of lectures. His drift is to submit his theology to the closest scrutiny of science. What will come of it all I can not foresee; but between him and Moody, free-thinking Boston seems to have its hands full. If Moody lacks "culture," Cook is brim full of it. And yet both of these men seem to work in harmony together; not exactly like two horses side by side, but *tandem*. Cook recognizes Moody's work and rejoices in it. This, to me, is a beautiful spectacle. Cook reminds me a little of Beecher, only he is far deeper. His aim seems to be to go at once for the *heart* of things. He is emphatically a learner rather than a teacher, and this it is, I think, that gives him such wonderful freshness. Where he will fetch up I don't know. He scouts the idea that man, as such, can not find his way home, but, like the "babes in the wood", must lie down and die. He declares that "if there is a benevolent God, he not only has made a best way to live, but has made it certain that it is best to live the best way. God wills our perfection, and has given us a religion that will carry us to perfection; and not only so, but he will make it so plain that

'he who runs may read'—if he will." Such talk as this has a sure ring, that helps humanity out of the fog, and I wish him well who utters it.

Yours, H. W. BURNHAM.

EDITOR AMERICAN SOCIALIST:—I am an interested reader of the SOCIALIST, and rejoice that there is so broad and liberal a medium of thought and discussion offered to all the true workers of whatever name, for the improvement of society. It is cheering to me that all who are striving for better conditions, and a higher life, notwithstanding the diversity of thought and method there may be, have a common cause, and may put shoulder to shoulder for the advancement of human weal. It is the combined effort that will tell, that will achieve the grand result. Organization and unity are the central and vital principles; the watchwords and vantage ground of all who are striving for the good time. Here then is common ground. Whatever other differences there may be, there is agreement in the essential principles. Shall we not then, brother workers, wherever we may be on the plain of social advancement, be sealed by this fundamental principle of organization in which agreement and coöperation are assured? May it not be said with truth that Socialists of whatever degree are in one and the same school? There are different departments to be sure, which presupposes differences of attainments, but the aims and objects are one and the same. All are animated with a desire for improvement—with a faith in the perfectibility of human beings. They all organize their efforts on the belief, that man's destiny, under normal conditions, is to be refined, harmonious and happy—free from antagonisms, competism and want. They have a common faith and a common object, and what shall hinder them from attaining it if they work together?

Oneida, April 28, 1877. H. W.

MR. MOODY IN BOSTON.

From the *Daily Graphic*.

THE work of Mr. Moody in Boston has nearly closed. It has been disappointing by being successful. He found a tabernacle which had been built for him, but not paid for, filled with people who looked at him as a phenomenon, listened to him with sincerity, but cold, self-satisfied, critical, immovable. The culture, the pride, the traditional liberalism of the city, the intellectual fastidiousness of the representative people were against him; and even the Evangelical churches gave him merely a left-handed welcome, and had no faith that he could break the ice, or raise the temperature. He has faced these stubborn obstacles from the outset, and it is only fair to confess that though he has not converted many of the scholars and savants and literary folk, he has made a decided impression on the common people of the city who had no culture to boast of, but lots of intelligence. The churches have been stirred to new activity. More earnestness and zeal and practical effort in various directions are shown than ever before. People begin to see that religion means something, and take a fresh interest in it, and even the opposition has been stirred to unwonted efforts. The steady, straightforward course of Mr. Moody has told on the culture of the place, and won a respect which no former revivalist has secured. Even the critics concede the honesty, the earnestness, the personal price of the man, and the effectiveness of his methods. This is not, perhaps, a brilliant success, but it is certainly an encouraging result.

Emerson is now seventy-four years old, and his last volume is the only one which has approached remunerative sale. Bryant is in his eighty-third year, and he could not buy a modest house with all he ever received in his life from his poems. Washington Irving was nearly seventy-five years old before the sale of his works at home met the expenses of his simple life at Sunnyside. I have had no reason to complain of the remuneration formerly derived from those works which I know to posess slight literary value. But the translation of "Faust," to which I gave all my best and freshest leisure during a period of six or seven years, has only yielded me about as much as a fortnight's lecturing. —*Bayard Taylor in the Cincinnati Commercial.*

"It seems to me," said a customer to his barber, "that in these hard times you ought to lower your price for shaving." "Can't do it," replied the barber. "Nowadays every body wears such a long face that we have a great deal more surface to shave over."

A woman recently entered a store in Connecticut and sat down in front of an iron safe to warm her feet. After sitting some twenty or thirty minutes she remarked that she "never did like them kind of stoves—they don't throw out scarcely any heat, those gas burners don't."

RECEIVED.

SCHEDLER'S MAP OF TURKEY AND GREECE. Cheap Edition. Size, 17 x 22 inches. Colored, with special Maps of the Black Sea, Constantinople, and the Bosphorus. Price, folded and in cover, 25 cents. New-York: E. Steiger, Publisher, 22 and 24 Frankfort-st.

WILL IT BE? By Mrs. Helen J. Ford, of Buffalo. Price, in neat paper cover, 50 cents. Loring, Publisher, Boston.

CUPID'S YOKES: or, The Binding Forces of Conjugal Life. By E. H. Heywood. Princeton, Mass: Coöperative Publishing Co.

THE PROBLEM OF LIFE SOLVED. Small Pamphlet. By N. P. Stearns. Boston, Mass. 281 Shawmut-Ave.

ITEMS OF NEWS.

HOME.

Parson Brownlow—dead.

Gold is going up to get a sight of the Eastern question.

Now we want to hear about everybody's army and navy.

American stocks are generally declining—they seem to be in the "go downs."

A forty barrel whale was captured off Southampton, Long-Island, on the 24th instant.

The Brotherhood of Engineers are not winning in their game with the Reading Railway.

The Newfoundland seal fisheries are uncommonly productive. The business is carried on in steamers now.

The President's Message calling for an extra session of Congress on the 4th of June, is expected in a few days.

Gail Hamilton has a novel in press. It was written to prevent cruelty to heroes and other such creatures in stories.

The Oregon Legislature proposes to have every liquor drinker take out a $5 license for drinking. That idea is good fun.

Bread-stuffs and provisions are fairly dancing over the declaration of war in Europe. Wicked, mercenary things!

The President has directed his Cabinet Ministers to make a careful study of the Civil Service systems of England, France and Germany.

Major John Reiley, one of Tennyson's "famous six hundred," died recently in Baltimore. He had been Auditor of North Carolina.

Edward Follansbee Noyes, Ex-Govenor of Ohio, has been appointed minister to France. He is a native of Haverhill, Massachusetts.

If the Democrats are not too stingy we shall have a Catalogue of the Congressional Library, which now embraces 310,000 volumes.

John Adams wrote to his Abigail in 1777 praising Gen. Washington for banishing wine from his table and entertaining his friends with rum and water.

The nations are just like any body. Now that the war has begun every one puts his hand in his pocket and feels his revolver, then goes out into the street to watch the fight.

Governor Hampton's advice to his people is to pay their debts, and go to school. He does not say any thing about reading the Bible with a "Calmet" on one hand, and a concordance on the other.

The Wamsutta Mills will be opened on Monday, the 29th. No discrimination will be made against the strikers, but they will have to come to what are called the February rates for labor. They are stubborn yet.

They begin to talk about Hayes Democrats. That is what they call Judge Spofford, the new Senator-elect for Louisiana. That kind of men seem likely to divide places with some of the old boss Republicans.

Country postmasters who have little groceries attached to their offices have got in the way of buying goods and paying for them in postage-stamps at a discount. They get a percentage on all they sell, not on what they cancel.

The New-York Riverside Park will extend along the Hudson River from 72d to 130th Street. It will be three miles long, will be from 100 to 500 feet wide and will contain about 90 acres. When done it will be one of the finest drives in existence.

The New-York *Herald* says there have been no less than 5,000 amateur journals started in the United States and Canada—started by lads from 16 to 19 who have got the "craze," and talk as big and patronizingly as we professors. We don't know whether to be melancholy or not.

That part of the United States navy which is called the European fleet will proceed at once to the Bosphorus under the command of Admiral Worden. The *Dispatch*, 1 gun and 40 men, will leave Norfolk in a few days for special service under the direction of the American Minister at Constantinople.

Dr. Packard, one of the Entomological Commission appointed by Congress to make a study of the grasshopper plague, says the losses to this country from grasshoppers have been as great, in the aggregate, as the entire cost of the civil war. The Commission will take hold of their work in a vigorous manner.

The United States Navy consists of 146 vessels, of 150,157 tons measurement. Exclusive of howitzers and Gatlings, they carry 1,142 guns. And still Admiral Porter is not happy. We have to go softly among the nations and be very polite with such a little navy as that. The English are different from us. They make a regular addition to their navy every year.

Thomas Wentworth Higginson likes the President's southern policy. He is a man who knows Wisdom when he sees her. It was he who marched into Boston at the head of 600 men to rescue the fugitive slave, Sims. He was one of the very few men who knew that John Brown was going to make a raid on Virginia, and in our civil war he commanded the first colored regiment from the South.

Now that the Southern question is settled, the President and his Cabinet can turn their attention to the Civil Service. Gen. Sheridan, who is in command of the region inhabited by the hostile Indians has been called to Washington to confer with the President, Gen. Sherman and the Commissioner of Indian affairs as to the best way of permanently settling the whole Dacotah nation at some convenient point on the Missouri. The Commission for investigating the New-York Custom-House began work last Thursday. It consists of Hon. John Jay, Lawrence Turnure, and assistant Solicitor Robinson.

FOREIGN.

The Czar's address to his people is a pleasant paper.

The Danube is declared closed to navigation by the Russian Commanders.

The Hungarians are asking "What shall we do about that Turco-Russian affair?"

Egypt isn't going to send those 18,000 men to Turkey. It wasn't quite convenient.

England seems to be decidedly grumpy over the war, and fast getting ready to be ugly.

England will soon have 30,000 or 40,000 men to send where they will do the most good.

Miss Kate Field is in England where she is getting many compliments for her play and playing.

Russia will protect Roumania, and Roumania will give Russia the advantage of all her resources.

The Eastern question has always been the question whether the Christian could stand the Moslem in Europe.

England has 153,846 in-door paupers and 532,824 out-door paupers. And this is some less than there has been.

Lord Derby said you could not get the idea out of the Turks but what they should have to fight sooner or later.

The great powers are a little stiff just now. They are comforting Turkey by saying "It is your fight, not ours."

France says to Egypt, "You had better pay up some of those little debts of yours, before you go to sending men to Turkey."

There are many British officers in the Turkish army. The Turks find it expedient to pay their mercenaries well and promptly.

Abdul-Kerim Pasha, the Commander of the Turkish Army, is an unassuming man of seventy, but with a solid reputation as a soldier.

The Sultan has promised to unfurl the banner of the Prophet. Until he does that the war is only a struggle between Turkey and Russia.

It is believed in London that the Russians have been defeated in a two days fight at Batoum on the south-east coast of the Black Sea. 800 killed.

Bradlaugh, the British agitator, wears a soft white hat. When he puts on a shiny stove-pipe then you may know that all the turbulence is out of him.

When the Czar wanted to go through Roumania he said, bowing gracefully, "With your leave, my dear." Then he went straight on to the Danube.

The Russian navy is somewhat numerous, but not particularly strong. It numbers 29 armored ships, and 196 other vessels, carrying altogether 520 guns.

After the Russians put some torpedoes in the Danube, Hobart Pasha found it convenient to leave his boats in the river and go a cross-lots to attend to things in Crete.

A battle has taken place between the Turks and the Montenegrins. The latter were defeated and the former advanced on Nicsics. The Miridits were utterly routed.

The Grand Duke Nicholas, the brother of the Czar, is the Commander-in-chief of the Russian Army. The man-of-all-work, however, is Gen. Nepo koytchizky, his chief-of-staff.

Russia does not intend to have any irregular fighting on the part of the Christians, in Bulgaria. If they want to help her they can come into camp and be organized into a separate corps.

There is a man down in Egypt who pretends that he owns Cleopatra's needle. He has put a fence around it and demanded of the British Government a very large compensation on the plea that he owns the ground where 'tis embedded.

The English are piling up military stores at Malta, and sending ships of war to Constantinople. The fact is England is bestirring herself, and picking her flints generally. Her army is said to have never been in better condition.

The Japanese put their trust in "mud godowns." These are storehouses made of clay. They are built slowly and gradually, often taking three years for completion; but when done they will stand amid ten thousand burning houses.

There can be no doubt that fighting has begun in Armenia. The Turks say they have worsted the Russians at Butoum, a fine port on the south-eastern bend of the Black Sea which the Russians have thought they needed. The Russian advance on Kars and Ardahan is going right on.

Count Von Moltke lately addressed the German Parliament, insisting on an increase of the German army. This had a threatening aspect, as France has been increasing her number of troops on the side of Germany. The commotion his speech made induced the Count to modify it by some pacific declarations.

The French army numbers 1,300,000 men. It can put 455,000 men on the frontier in three weeks time and have 210,000 left in intrenched camps. In 1870 it could put only 250,000 men in the field, with 300,000 for reserves and garrisons. It will require two years more to fully perfect its organization. And when it comes to a question of invasion, it is thought the German army can mobilize in less time than the French.

We can't see just what is going on there north of the Danube; but there is no question but the Russian army is swinging around from the Pruth to take up a new line on the Danube. Its left wing has reached Galatz and the towns toward the mouths of the river. It is not fully known whether the Russians will make a strong advance into the Dobrudsha—that land of bogs bounded by the Danube where it turns squarely to the north, and then goes east to the sea. There will be a great deal of hard trudging, and trundling of great guns before the Russians will get to the Danube in full force. At this writing it is not certain that they have reached Giurgero opposite Rustchuck. And whether the Turks or Russians have Kalafat opposite Widdin is not yet fully known. The Turks seem to have lost the chance of getting possession of the Roumanian railways. They appear to be lying behind their defenses, with heads up to see what is going to be done. There has been no fighting yet. The Turkish head-quarters are at Shumla, while the Russian head-quarters are reported no further south than Jassy.

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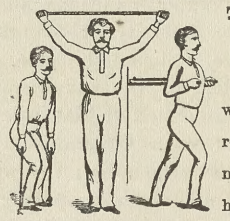

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